

Feb. 14. 1935

Rev. Stewart M. Robinson,  
Philadelphia, Pa.

Dear Mr. Robinson,

I am not sure whether I am to thank you or Mr. Mintel, for the copy of THE PRESBYTERIAN, which was sent to me, but I do want to thank you for the help you are giving to Christian Endeavor through the paper and through your words in the conventions and your interest in the movement.

I have found the whole paper very interesting, and am sure it is doing much to help make a better and more Christian world. I am very glad to have read this copy.

Wishing you every blessing in all the work you are doing for young people and for the Kingdom of God,  
(Mrs. Francis E) Sincerely Yours,  
*Harriet A. Clark.*



THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE

NEW YORK

February 23, 1935  
(Dictated February 21)

OFFICE OF SECRETARY

Rev. Stewart M. Robinson, D.D.  
23 Kempshal Place  
Elizabeth, New Jersey

Dear Stewart:

Dr. Schell has asked me to reply to your inquiry of February 19th received today in which you ask "is it a fact that our Board made any official representation to our missionaries on the field with reference to the survey committee of the Re-Thinking Missions Movement, and also is it a fact that any representations were made to them with reference to Mr. and Mrs. Coray?"

With reference to the first query I would answer that when the Laymen's Foreign Missions Inquiry was first projected a full statement with regard to it was prepared for the information of the missionaries in the countries which the Inquiry was to cover, namely: India, China and Japan. This statement was sent to the China Missions, which, I judge, you have specially in mind, by Dr. Fenn, who was at that time acting secretary in charge of the correspondence with China. Under date of August 4, 1930, he wrote:

"The document which I am sending herewith was prepared by Dr. Speer, is thoroughly self-explanatory and complete and therefore requires from me merely a request to the China Missions and China Council that you will welcome the proposed inquiry, as the Board has done, and render all possible aid to the inquirers in the ascertaining of the actual facts with regard to conditions in China, the work of our Missions and the opportunity likely to be offered in the days to come for yet more fruitful work looking to the full establishment of the Kingdom of our Lord and Savior Jesus Christ.

"Of course there are dangers connected with such independent commissions. Every effort has been made by the Boards in the United States to render these dangers as small as possible and it has been felt that any opposition on the part of either Boards or Missions to the fullest freedom of inquiry by such a group of laymen would surely be misunderstood and probably react more unfavorably on our cause than sympathetic appreciation and cooperation."

If it could have been foreseen that this inquiry was to issue in "Re-Thinking Missions" it would have been necessary to deal with it in a very different way. At that time, however, it was hoped that the Inquiry would issue in a great revival of the missionary spirit among laymen and in an enlarged support of the missionary work of all the churches. Even if it could have been foreseen, however, that the report would be unacceptable, it might still have been the wisest course to have advised the missionaries to aid the commissions to see the work fully and fairly. There is nothing to hide in the missionary enterprise from any observer or from any one, whether friend or foe.



With regard to your second query, I would say that Dr. Fenn, who has again been in charge of the correspondence with China since the spring of 1934, finds no mention of the Corays in the official letters of the Board to the China Missions until November 21, 1934, which was subsequent to the arrival of the Corays at the Tengersien Station in China. In this letter Dr. Fenn reported the action of the Lackawana Presbytery and added - "The Corays nevertheless sailed for China late in October and his name has been dropped by Presbytery. We learn that congested conditions at the Tengersien Seminary will, probably relieve the Mission and the Board, in some degree, of the problem of loyalty raised by the Independent Board's request for a place of residence for the Corays at that Station. Members of another Mission, of course, are under no positive obligation to refrain from aiding the new Board."

Although the official letters of the Board took no cognizance of the Corays going to Tengersien, the knowledge that they were coming constituted a real problem in the mind of the missionaries at Tengersien to whom Mr. Woodbridge had written. Under date of June 9, 1934, Dr. Watson M. Hayes wrote to me - "As you may know the new Board of Foreign Missions has written us asking us to find living quarters temporarily for their new missionaries, Mr. and Mrs. Coray. I advised the Station that it might not be advisable to furnish such on premises belonging to the New York Board but that we could do so on Seminary property." Dr. Hayes thought that this would not be improper as he regarded the Seminary property as belonging to the Chinese Church. The fact is, however, that legally it was registered by Dr. Hayes himself in the name of our Board. Other letters from the Station indicated the embarrassment that was felt by the Station itself with no pressure brought to bear upon it by any official action or communication from our Board. Dr. Hayes wrote under date of November 22, 1934, that the problem had been resolved. "As to the Corays," he wrote, "who arrived last week, I have about induced them to go to Peking for a while to study the language there as that dialect more than any other is the lingua franca of China, and afterwards go to Peitaiho for several months, including the summer, until they decide on their future location. Our unusual influx of new students made it impossible for the Seminary to provide them with temporary quarters in the Library building."

Mr. Woodbridge writes us that the Independent Board did not request the Tengersien Station to provide for the Corays in our Board's property, but the members of the Station who wrote to us did not so understand Mr. Woodbridge's letter. Under date of August 3, 1934, Dr. Hayes wrote of the Station's consideration of "the request of the Independent Board to afford temporary accommodations for Mr. and Mrs. Coray."

Apart from the official correspondence of the Board to the China Missions, Dr. Fenn and I cannot find in any personal letters minatory statements warning the station not to receive the Corays if they should come. The Shantung Mission at its meeting on July 7, 1934, unprompted by any communication from the Board, took the following action:

"Loyalty to the Board and General Assembly"

"We solemnly urge upon our Station groups in these times of high tension and ecclesiastical strain to take no action, either officially or by common consent, which can by any chance be interpreted by any one as being disloyal to our Board and the General Assembly's recent specific directions."

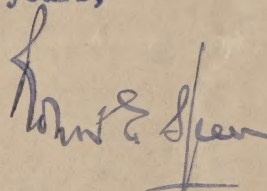


"Invitations to missionaries of another Board to reside or work within the bounds of a station should be given by the station or individuals of the station only upon consent of the Mission and the Board as such would be virtually the consummation of an affiliation agreement with another body."

It is to be confessed that any proposal of the Independent Board to have its missionaries cared for in property of the General Assembly whose authority it repudiated and to locate them in a mission station established and maintained by the Assembly's Board would have seemed a proceeding lacking in a sense of honor and self respect. To denounce the missionaries of the Assembly's Board and to declare, as has been done in the Bulletin of the Independent Board, that even missionaries whom that Board regards as faithful should withdraw from Association with the Assembly's Board, to proclaim this Board and the Assembly as disloyal and untrustworthy, and then to seek to establish the work of the Independent Board by means of the General Assembly's equipment and in the heart of the General Assembly's own work, would indeed seem an ethically unworthy procedure. It is good to have Mr. Woodbridge's assurance that the Independent Board intended nothing of the sort even though his letter was understood in a contrary sense by missionaries like Dr. Hayes and Mr. Romig.

I have written this not for purposes of controversy but in frank reply to your inquiries and I hope that you will not allow The Presbyterian to be used in maintaining and promoting this dissension.

Very sincerely yours,



RES:B




# The Auburn Heresy

By Gordon H. Clark, Ph.D.

Philosophy Department, University of Pennsylvania

[An address delivered Feb. 28, 1935, at a mass meeting of  
Presbyterian laymen of Philadelphia and vicinity.]

HEN future historians of the Church evaluate this present age, they may forget tonight's mass meeting but they cannot overlook the Auburn Affirmation and what the Church does about it.

The reason the Auburn Affirmation is so important is that it constitutes a major offensive against the Word of God. It, or at least its theology, is the root of all our trouble.

We have heard that high officials in our denomination are spreading the rumor that there is nothing doctrinal involved in the Auburn Affirmation. This rumor, regardless of its source, is untrue. It is true that the Auburn Affirmation is a cleverly written document with some pious phraseology slightly obscuring its real intent. But once a person has seen exactly what it says, there is no disguising the fact that it is a vicious attack on the Word of God.

The five doctrines involved are the truth of Holy Scripture, the factuality of the Virgin Birth of Christ, His miracles, His sacrifice on Calvary to satisfy divine justice and reconcile us to God, and fifth, His resurrection.

The real purport of the document is partially obscured because it states that some of the signers believe some of these doctrines. That is true. Some of the signers believe some; but they all deny the inerrancy of the Holy Scrip-

tures. They all hold that the basis of our Confession of Faith is harmful and that the Bible contains error. This attack on the Bible is of fundamental importance, because, obviously, if the Bible be rejected, why should the religion of the Bible be retained? You cannot well impugn the veracity of the Scriptures and then accept the contents of the Scriptures.

Because this point is so serious, we shall not omit the evidence. On page five of the Auburn Affirmation you may read these words: "There is no assertion in the Scriptures that their writers were kept 'from error.' The Confession of Faith does not make this assertion; . . . The doctrine of inerrancy intended to enhance the authority of the Scriptures, in fact impairs their supreme authority for faith and life, and weakens the testimony of the Church to the power of God unto salvation through Jesus Christ."

Now, kindly note this strange fact. The Auburn Affirmation states that to believe the Bible is true impairs its authority and weakens the testimony of the Church. Or, in other words, in order for the Bible to be authoritative, it must contain error; and I suppose the more erroneous it is, the more authoritative it can be.

But what does our Confession say? In Chapter I, Section 4, you may read: "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth . . . wholly upon God (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God."

May I also quote our Confession, Chapter XIV, Section 2. "By this [saving] faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein, . . ."

The Auburn Affirmation says it is wrong and harmful

to believe true whatsoever is revealed. Thus the signers of the Auburn Affirmation are seen to be antagonistic to the very basis of our faith. In denying the truth of the Bible, they repudiate our Confession, and so, we claim, have no rightful place in the Presbyterian ministry. Do they perchance reply that they agree with the Confession that the Scriptures are the Word of God, and that they deny only that the Scriptures are inerrant? I hope they do not make that reply. For if they say they believe the Bible is the Word of God, and if they claim that the Bible contains error, it follows, does it not, that they call God a liar, for He has spoken falsely. Either they have openly repudiated our Confession, or else they have called God a liar. In either case, they have no rightful place in the Presbyterian ministry.

The Auburn Affirmation is more generous toward the other four points. The Virgin Birth, the miracles, the resurrection, which orthodox Presbyterians regard as historical facts, the Affirmationists regard as permitted theories.

On page six of the Auburn Affirmation, after quoting the five points emphasized by the General Assembly of 1923, we read: ". . . this opinion of the General Assembly attempts to commit our Church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection. . . . Some of us regard the particular theories contained in the deliverances of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may



employ to explain them, are worthy of all confidence and fellowship."

Now to be concrete, what "theory," other than the historical fact of the Virgin Birth, can you think of to explain the Incarnation? There is one which the Jews of Christ's day advanced when they said contemptuously to our Lord, "We be not born of fornication." If Christ be not Virgin-born, and if, as both Joseph and Mary claim, Joseph was not Jesus' father, whose Son is He? Does the Auburn Affirmation really mean that one who accepts this view of our Lord's birth is worthy of all confidence and fellowship? That is exactly what the Auburn Affirmation means. It says definitely that ministers are worthy of confidence "whatever theories they may employ to explain" the Incarnation.

Shall we next refer to Christ's sacrificial death by which He satisfies divine justice and reconciles us to God? This too is declared unessential, and we are asked to put confidence in men who deny this doctrine, who so long as they use the word "Atonement" may employ any random theory to explain it. Christ's death, then, may be nothing but an example, and our salvation may depend on our efforts to imitate His good deeds. No longer will salvation be entirely by grace. And we are told that these men are worthy of confidence "whatever theories they may employ to explain" the Atonement.

Do we have time also to refer briefly to the resurrection? This too is reduced to a permitted but unessential theory. The signers of the Auburn Affirmation may have in mind some theory of a spiritual resurrection as opposed to the fact that Christ rose from the grave with the same body with which He suffered. The Auburn Affirmationists may

hold to some sort of spiritual resurrection; but Jesus Christ said: "Handle me and see, for a spirit hath not flesh and bones as ye behold me having." Apparently Jesus would not have been eligible to sign the Auburn Affirmation. The signers of the Auburn Affirmation say the bodily resurrection—and that is the only kind worth talking about—is unessential. But Paul says: "If Christ hath not been raised, then is our preaching vain, your faith is also vain." You will note that Paul's name does not occur among the signers of the Auburn Affirmation. No! you will not find Paul asking us to put confidence in men "whatever theories they may employ to explain," or better, to explain away the resurrection.

Now, my Christian people, if the Auburn Affirmation had been signed by only two or three persons, it would still be incumbent upon us to ask them to repent and recant, or to remove them from the ministry. But if only two or three had signed, there might be little cause for alarm. As a matter of fact, thirteen hundred Presbyterian ministers have signed this heretical document. And yet this number, large as it is, does not of itself reveal the full significance of the situation. We must see also to what an extent this type of theology controls the boards and agencies of our Church. There is prepared for you a list of Auburn Affirmationists who hold responsible positions in the ecclesiastical machinery. Be sure to take along with you as you go home tonight a few copies of this printed list. You will see in it that four of the eight ministers on the Permanent Judicial Commission have subscribed to this heretical Auburn Affirmation. There are also twenty-two signers connected with the Board of National Missions. And so on through the various impor-



tant positions in our Church. Take a list and study it carefully.<sup>1</sup>

But even this list does not indicate the total depravity of our Church. Realize also that there are numerous other office-holders who, although they have not signed the Auburn Affirmation, approve its principles, and, far from protesting against the Auburn Affirmation, cheerfully cooperate with its signers in the work of the various boards and agencies. Can you think of any one of the secretaries of the boards, any of the prominent office-holders, that have attempted to defend the Word of God against this Auburn attack? No! they cooperate with them, they approve the same policies, and have thus taken their stand against the Holy Scriptures and our Confession.

In addition to these office-holders who cooperate with the signers of the heretical Auburn Affirmation, there are also numerous ministers who take their orders from headquarters, who in their Presbyteries, Synods, and General Assembly, regularly vote with this Bible-dishonoring band. They may not have signed the document, but they vote its principles into effect.

Some time ago you used to hear the modernists talk in favor of an inclusive Church. The Church, they said, was big enough to include all brands of theology. Today, however, they have changed their tune. They now want to put the orthodox out. Headquarters has decreed that those who remain true to the Word of God, those who object to the General Assembly's placing its own authority above

<sup>1</sup> Copies of this leaflet, entitled "Who Controls Our Church?" may be secured from Dr. Gordon H. Clark, General Secretary, The Reformation Fellowship, 3617 Locust St., Philadelphia. Please enclose a three cent stamp.

that of the Bible, those who will not support modernism, must be disciplined.

And if the men now being tried, men who actively support true Christian missions on the foreign field, if these men are finally brought before the Permanent Judicial Commission, they will face a group of ministers half of whom have signed the heretical Auburn Affirmation, and the other half apparently in full agreement.

In these trials to oust the orthodox, real Presbyterians and modernists have, strange to say, found one point in common. It is now openly admitted by the actions of the hierarchy that the Church is not big enough to include all brands of theology. The modernists want to oust the orthodox. Of course they do, because orthodox Presbyterians will not compromise with paganism. Where is that inclusiveness that once we knew? Where is their boasted love of peace? They fight too! They fight to oust the orthodox.

This, then, is in brief the situation conservative Christians must meet. Shall the truth of the Bible be upheld; or shall a fallible Council, the General Assembly or what not, be made the supreme authority over our consciences? This is no trivial matter; it is rather, a life and death struggle between two mutually exclusive religions. One religion can without harm to its integrity reject the infallible Word of God, deny the Virgin Birth, deny the miracles, the propitiatory sacrifice, deny the resurrection. That religion will remain complete even if all these things are eliminated, but that religion is not Christianity.

The other religion is Christianity, because it accepts the Bible as the very Word of God who cannot lie, because it makes Christ's sacrifice to satisfy divine justice the only basis of salvation, and because it glories in the historical fact of the resurrection.

It is claimed that activities such as this speech and this mass meeting disrupt the peace of the Church. But I would have you note who the disturbers are. Those who attack the standards of the Church are responsible for the unpleasantness. The Auburn Affirmation is the cause of the trouble. Certainly the orthodox men did not set all this going. Of course people want peace. I should like some myself. If it were not for this meeting tonight I could have stayed home, read some philosophy, and gone to sleep. But when two antagonistic religions are engaged in a death struggle there can be no peace in the Church. As long as the inerrant Word of God is repudiated, as long as the chief events of Christ's ministry are attacked, there can be no peace.

No peace without purity!

No peace without purity!

But no, I am mistaken. There can be peace without purity; it is peace with sin, it is peace with Satan. A sort of peace indeed; but O God, deliver us from that sort of peace.

No, I ask you, do not blame us for causing all this rumpus. We did not start this fight, but, God willing, we will finish it. I do not call you to peace, but to war; or, rather, I call you to war with paganism and to peace with your consciences and with God.

Who is on the Lord's side?

Then, let him say so!

*This pamphlet may be ordered from the Reformation Fellowship, at 2 cents each; 50 copies, 50 cents; 100 copies, \$1.00. Contributions for the circulation of this and similar material in witness to the Word and the Gospel are earnestly requested, and may be sent to Dr. G. H. Clark, 3617 Locust Street, Philadelphia, Pa.*



# Who Controls Our Church?

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The men whose names are listed below occupy positions of responsibility and trust in the inner circles of the Presbyterian Church in the U. S. A.

By signing the Auburn Affirmation they have all affirmed that to believe the Bible is true throughout is harmful. In other words, they deny that Holy Scripture is the very word of God.

They also relegate to the limbo of either unessentiality or even untruth the Virgin Birth of Christ, his miracles, his sacrifice to satisfy divine justice, and his resurrection.

Note that the Permanent Judicial Commission has four Auburn Affirmation signers out of a total ministerial membership of eight. Elders were not eligible as signers of the Auburn Affirmation.

What can be the theological position of the other members of these Boards, Committees, and agencies, who cheerfully and without protest cooperate with the signers of this heretical document?



## AUBURN AFFIRMATION SIGNERS

Checked with General Assembly Minutes of 1934, showing how many signers are in official positions. (Titles omitted.)

### STANDING COMMITTEES, 1934 GENERAL ASSEMBLY

1. **Bills and Overtures**—Henry C. Millard.
3. **National Missions**—J. F. Fitch, Jr.; E. B. Chaffee; K. D. Miller.
5. **Foreign Missions**—D. E. Cully; H. C. Cornuelle; C. V. Brown; S. A. Hunter; R. M. Davis.
5. **Christian Education**—S. L. Reid; H. A. Riddle; A. W. Bloomfield; A. McFerreran; E. A. Wicher.
4. **Pensions**—Chairman R. Thomsen; A. T. Cort; E. J. Stuart; A. S. Clark.
2. **Theological Seminaries**—Chairman A. P. Highley; Charles J. Wood.
2. **Leave of Absence**—Chairman J. S. LaRue; L. C. Kirkes.
1. **Synodical Records**—George Thomas.
1. **Nomination Members General Council**—J. A. Erickson.
3. **Nomination Members Permanent Judicial Commission**—C. J. Wood; W. T. Hansche; H. R. Upton.
2. **Resolution of Thanks**—F. C. Jones; A. B. Haynes.
4. **Social Welfare**—L. A. Gates; A. F. Wittenberger; James Robertson; L. M. Anderson.

These thirty-three signers were on twelve of the thirteen committees including ministers.

## MEMBERS OF BOARDS AND AGENCIES

4. **General Council**—E. Graham Wilson;  
Wm. E. Brooks.

**Special Committee of Five**—C. A. Spaulding; E. L. Douglas.

2. **Department of Church Cooperation**—W. P. Merrill; P. C. Johnston.
4. **Permanent Judicial Commission**—Floyd Poe, 1935; R. H. Nicols, 1937; A. Cardle, 1937; H. K. England, 1939.

### 22. BOARD OF NATIONAL MISSIONS

E. G. Wilson, General Secretary.  
W. C. Smith, Assistant.

#### Board Members

W. H. Boddy; G. A. Buttrick; H. S. Coffin;  
R. Freeman; R. Thomsen; P. S. Bird; T. G. Speers.

#### Synodical Executives

E. L. Orr; G. W. Fender.

#### Executive, Specially Designated Presbyteries

F. T. Steele; F. L. Janeway; L. F. Ruf; C. L. Reynolds; T. F. Savage; F. M. Weston;  
W. Clyde Smith.

#### Constituent Boards

W. B. Jennings; T. F. Savage; H. S. Coffin; P. R. Hickock.



## 13. BOARD OF FOREIGN MISSIONS

### Board Member

R. G. McGregor.

### Missionaries

P. R. Abbott—China—1910.

A. M. Allen—Colombia—1910.

L. Bentley—Persia—1918.

R. Brown—Philippine Islands—1903.

J. F. Davenport—Venezuela—1926.

W. G. Greenslade—Syria—1911.

C. H. Hazlett—India—1929.

G. C. Hood—China—1911.

W. C. Kerr—Japan—1908.

G. H. Scherer—Syria—1913.

J. M. Henry—China—1909.

A. A. Fulton—China—1880—H. R.

## 7. BOARD OF CHRISTIAN EDUCATION

### Board Members

James E. Clarke; Geo. A. Frantz.

### Field Representatives

Henry N. Furnald; H. H. Hubbell; B. A. Hodges; J. Elmer Russell; Wm. L. Young.

## 2. BOARD OF PENSIONS

Andrew Mutch, President.

Jesse Halsey, Board Member.

## 5. COLLEGE PRESIDENTS

Calvin H. French; R. D. Bird; C. A. Anderson; R. K. Hickok; J. L. Howe.



Additional copies may be secured by writing to Dr. G. H. Clark, 3617 Locust Street, Philadelphia, Pa. 100 copies for 50 cents.



# CHRISTIANITY TODAY



||| A PRESBYTERIAN JOURNAL DEVOTED TO STATING, DEFENDING  
AND FURTHERING THE GOSPEL IN THE MODERN WORLD |||

SAMUEL G. CRAIG, Editor

H. McALLISTER GRIFFITHS, Managing Editor

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## Editorial Notes and Comments

### AN APPEAL TO OUR SUBSCRIBERS

**I**N THE first issue of CHRISTIANITY TODAY, which appeared in May, 1930, it was stated that "as soon as the size of our subscription list, or the amount of the contributions received, justifies it, we will either increase the size of the paper or issue it as a fortnightly." That was written at a time when the backers of this paper had not felt the effects of the business depression to any serious extent and so when there were reasonable grounds for thinking that the intention expressed might soon be realized. The continuance of the business depression, however, created a situation in which it required all the funds we could secure to maintain the paper in its existing form, and so necessitated a postponement of all thought of enlarging the paper or increasing the frequency of its publication. Today, however, we are facing the future with a confidence more akin to that which we had when the paper was first started—thanks to a bequest we have received or rather are in process of receiving from the estate of the late DR. WALTER DUNCAN BUCHANAN coupled with such indications of returning prosperity as have appeared. As a result the Board of Directors of the Presbyterian and Reformed Publishing Company, under whose auspices CHRISTIANITY TODAY is published, is considering the advisability of issuing the paper as a bi-weekly.

That said Board of Directors is considering the wisdom of issuing this paper as a bi-weekly is due not so much to the improved financial outlook—only a small part of the BUCHANAN bequest has been received and much of it may not be received for several years—as to their feeling that the situation especially in the Presbyterian Church in the U. S. A. is such as to make it more and more imperative that the one paper that is committed to a militant defense of both the supreme and the subordinate standards of the Church be issued more frequently than once a month. With the decisions of the General Assembly being placed on a par or even put above the clear teaching of the Word of God and with ever bolder denials of that freedom of conscience and liberty of action that is guaranteed by the Constitution of the Presbyterian Church in the U. S. A. it seems to them highly desirable, to say the least, that the contents of CHRISTIANITY TODAY be kept even more up-to-date.

The occasion of this appeal to our subscribers is the fact that CHRISTIANITY TODAY cannot be changed from a monthly to a bi-weekly without increasing its subscription price. This step would necessitate doubling the subscription price. Our Board of Directors would like to know what our subscribers think about the matter, the extent to which they would prefer a bi-weekly at two dollars a year to a monthly at one dollar a year. They do not want to make the change if it would involve a large loss of subscribers. It is held by some that it would involve an increase

of subscribers as it would enable us more than to double our news matter. Be that as it may it seems to us that even with our present subscription list it would more than double the influence of the paper to make it a bi-weekly. If our readers will simply write "yes" or "no" on the enclosed ordinary subscription blank to show their approval or disapproval of the proposal, we will appreciate it. No postage is necessary, and no obligation attaches to the ballot. We trust that a sufficient number will respond as to give some indication of the extent to which the contemplated change would have their approval.

### THE NATIONAL COMMITTEE OF THE MODERN MISSIONS MOVEMENT

**T**HE REV. DR. JOHN W. BOWMAN, editor of *The United Church Review of India* and a missionary under the official Board of the Presbyterian Church in the U. S. A., has rendered a useful service in calling attention to the similarity between what is called the Modern Missions Movement and the Independent Board for Presbyterian Foreign Missions and in raising a number of questions suggested by the fact that the General Assembly has taken drastic action against the latter but done nothing about the former despite the fact that its National Committee includes fifteen ministers and at least three laymen belonging to the Presbyterian Church in the U. S. A. DR. BOWMAN has done this in an article published in *The Presbyterian* under date of December 20th, 1934. While there are a number of inaccuracies in this article they are not of a character to affect its main representations.

The National Committee of the Modern Missions Movement is a continuation of "The National Committee for the Presentation of the Laymen's Foreign Missions Inquiry." But whereas the latter consisted of one hundred and six members the former consists of one hundred and fifty-five members. This National Committee as reconstituted in March, 1934, includes the following ministers of the Presbyterian Church in the U. S. A.: DR. W. H. BODDY, DR. H. L. BOWMAN, DR. G. A. BUTTRICK, DR. J. E. CLARKE, DR. R. CLEMENTS, DR. A. B. BRUCE, DR. D. J. FLEMING, DR. T. W. GRAHAM, DR. S. D. HARKNESS, DR. D. HORTON, DR. I. T. JONES, DR. T. J. JONES, DR. M. W. LAMPE, DR. A. MUTCH and DR. J. W. NIXON; also at least the following laymen of the same Church: DR. C. P. EMERSON, MR. R. W. HARBISON and MR. A. E. MARLING.

The purpose of this organization as indicated in its publication, a pamphlet entitled "Modern Missions Movement: An Announcement" is "to foster the further consideration of the possible world service of Christianity as indicated by the Laymen's Foreign Missions Inquiry; to serve as a medium of information; and to cooperate with any Board, Church or other agency which is making effective the principles and recommendations of the Report (Re-Thinking Missions) and of the Regional Reports by the Commission of the Appraisal." In pursuance of this purpose the National



Committee proposes for the present (other "far-reaching proposals" are being held in abeyance): (1) "To seek out, endorse, and encourage cooperation with concrete enterprises on the field which, under whatever auspices, are undertaken and prosecuted in harmony with the principles and recommendations of the Report of the Laymen's Inquiry"; and (2) "To communicate with Boards and other agencies to ascertain what work they would suggest as being in full harmony with . . ." its principles and recommendations "in order that information may be communicated to those who wish to support such types of work." The purpose of this organization, in a word, is to get the principles and recommendations of the Laymen's Foreign Missions Inquiry put into practice. The one hundred and fifty-five members of the National Committee are said to be "but a few among thousands who have been deliberating, and who are convinced that the time has come (and is passing) for the most profitable adoption of the Conclusions of Re-Thinking Missions without evasion or delay; and further, who believe that the task of the application of the principles and recommendations of the Report and Regional Reports by the Appraisal Commission is an imperative duty and opportunity" (see pamphlet, pp. 7-10).

DR. BOWMAN does not pass judgment on the right of Presbyterian ministers and laymen to be members of either the National Committee of the Modern Missions Movement or the Independent Board for Presbyterian Foreign Missions. What he does do is to raise the question whether there is any essential distinction between these two organizations and to ask why the General Council of the Presbyterian Church of the U. S. A. has instituted judicial proceedings against the one and been silent in regard to the other. "They are both of a kind," he writes, "as far as the principle of their opposition to the established Board of Foreign Missions of the Presbyterian Church is concerned. If one is to be considered taboo, then the other should be likewise. If one is to be allowed, the other should be also." There is much to ponder in the following paragraph:

"What does the General Council of the Presbyterian Church in the U. S. A. propose to do about this situation? It made a study of the Constitution of the Church as relates to the so-called 'Independent Board for Presbyterian Foreign Missions.' Has it made, or does it propose to make, a similar study with reference to this 'National Committee'? It is true that the one board called itself quite frankly a 'board.' It is true that that board spoke of open 'opposition' for doctrinal reasons. It is true that it proposes to open up new work and had already made assignments of personnel. It is equally true that the other calls itself a 'National Committee'; that it speaks only of 'cooperation'; and that it does not speak of new projects and new personnel. Nevertheless, it seems to me that everything considered, the National Committee and the Independent Board are 'cats of the same color.' Only of the two, the National Committee is the blacker. For, whereas, the Independent Board goes down on only one count, that, namely, of opposition to the regularly organized Foreign Missions agency of the Presbyterian Church, the 'National Committee' goes down on two—namely, first, 'opposition' misspelled 'cooperation'; second, and what is far more serious, doctrinal differences of such a serious nature as to amount to open heresy, provided that the Standards of the Presbyterian Church in the U. S. A. be taken as the norm of orthodoxy."

The General Assembly and the Board of Foreign Missions, as DR. BOWMAN points out, have both made plain that they will not cooperate with this Modern Missions Movement. But they have not given expression to any open opposition to it, have not said anything to indicate that they regard membership in and support of this organization by Presbyterians as "a disorderly and disloyal act" and as subjecting them to the discipline of the Church. Why this difference of attitude toward these two missionary organizations, neither of which are organizations within the Presbyterian Church? Why this mild, more or less com-

plaisant attitude toward the heterodox organization and this harsh and intolerant attitude toward the orthodox organization? We submit that the explanation is to be found in the fact that the basic issue raised by the Independent Board for Presbyterian Foreign Missions is the issue between so-called Fundamentalism and so-called Modernism.

### "LET US GO INTO THE NEXT TOWNS IN JAPAN"



WE ARE glad to direct attention to this informing and attractively written book dealing with missionary work in the provinces of Japan. Its author is GEORGE P. PIERSON, for forty years a missionary in Japan under the auspices of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Its publisher is the Fleming H. Revell Company and its price one dollar. As the title indicates this book deals with the existing conditions and needs of rural Japan—some thirty-three million of the common people of that world-significant empire.

The pages of this little book are packed with information—presented in a highly interesting manner. Formally, the book is a biography of "Andrew Strong," the graduate of an American college and seminary, who spends his life as a missionary in rural Japan. ANDREW STRONG, however, is not an individual but "an ideal, a composite of several rural missionaries" with whom the author came into contact during the forty years of service he himself rendered in the provinces of Japan. Nevertheless he is pictured as a real person and as we read the story of his life we obtain no little knowledge of the rural missionaries of Japan—their ups and their downs, their message and their methods, the character and the outlook of the people among whom they labor. While the author assures us that there is "no romance in this tale except the supreme romance of Missions" yet there are few romance tales more fitted to attract and hold the attention of the Christian reader.

In the closing chapter ANDREW STRONG is pictured as being back in the United States on furlough and appealing to young men and women to join him in this service. He points out among other things that there are over 8,800 unoccupied towns of from 2,000 to 8,000 population in rural Japan, that barriers to missionary work in Japan have been removed in recent years, and that there is no more superb way of investing a Christian life than to spend it as a missionary in rural Japan.

Obviously MR. PIERSON has written this book not merely to inform but in the hope that it will be instrumental, directly or indirectly, in furthering an interest in the work to which he devoted his own life. One suspects that not a little of the book is autobiographical. At any rate in repeating the title of the book he would have us stress the word "Us." Let US go into the next towns in Japan. MR. PIERSON assures us that there are "several Andrew Strong's already successfully operating" in rural Japan. May their tribe increase! This book should be in every missionary library.

### DR. SPEER DECLINES



LAST JUNE MR. CALVIN K. CUMMINGS who at that time was seeking licensure from the Presbytery of Baltimore had an interview with DR. SPEER in the latter's New York office, DR. C. B. MCAFEE and MR. CUMMINGS' pastor being present. This interview had been suggested by certain members of said Presbytery in the hope that it might be the means of persuading MR. CUMMINGS that the Board of Foreign Missions was thoroughly loyal to the standards of the Church and that there was no good reason why he should not accede to the demand that he give a written pledge of "whole-hearted allegiance" to said Board as a condition of receiving licensure. In the course of that interview MR. CUMMINGS propounded ten questions to DR. SPEER—eight of these questions having to do with evidences of Modernism in the Board and two



# Foreign Missionary Betrayals of the Faith

A crisis confronting the whole Church

*An address delivered at a mass meeting  
called by Presbyterian laymen, in Phila-  
delphia, February 28, 1935*

By Charles G. Trumbull  
Editor of The Sunday School Times

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The Editor of THE SUNDAY SCHOOL TIMES had been asked to speak, as a Presbyterian layman and elder, on "Betrayals of the Faith, in Our Foreign Mission Board and in the Field." It was not intended to publish the address in THE SUNDAY SCHOOL TIMES, as the meeting was denominational and the TIMES is an inter-denominational journal, loyal to all evangelical communions of the Christian faith.

But such urgent letters were received from pastors and laymen, expressing the hope that the address would be given to TIMES readers and the Christian public, that it was published in response to this demand. For the issue is by no means limited to the Presbyterian denomination, but is a vital one in most denominations and in the whole Church of Christ at home and abroad. The address is published with deepest regret that any such facts exist as are presented here.

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This pamphlet may be ordered from The Reformation Fellowship, at 2 cents each; 100 copies, \$1.50; 1000 copies, \$15. Contributions for the circulation of this and similar material in witness to the Word and the Gospel are earnestly requested, and may be sent to Dr. G. H. Clark, 3617 Locust St., Philadelphia, Pa.

## Foreign Missionary Betrayals of the Faith

"I FEAR that missionaries today are not selected with the same care as are the managers of the Oil and the Tobacco Companies. Many missionaries are not qualified for their task and are not needed in China."

These are not my words.

These are not the words of any narrow, intolerant, fighting Fundamentalist or Bible-believing Christian.

They are the words of an educated, non-Christian Chinese gentleman, a university professor. They were published nine years ago in an article entitled "The New Crisis in China Missions," in the *Missionary Review of the World*, the President of whose Board of Directors is Dr. Robert E. Speer.

This Chinese university professor names various obstacles in missionary work today, and one of them, he says, is "the new rationalism" which "desires doubt before belief." He continues: The missionaries of fifty or sixty years ago "possessed an extraordinary religious faith."

Exactly so. This cultured heathen Chinese saw clearly, a decade ago, the need of this Presbyterian Mass Meeting held tonight. Thousands of others, both believers and unbelievers, have seen the issue clearly. But most of our denominational foreign mission boards seem blind to the issue—and this spells crisis and tragedy, imperatively demanding such meetings as

this, and such independent boards and other true missionary organizations as God has graciously raised up.

### Intense Feeling Inevitable

If strong words are used, if intense feeling is shown, we should not be surprised. A Justice of the Supreme Court of the United States showed such feeling a few days ago when, protesting against the majority opinion of his Court, he was "so deeply shaken out of his usual calm that his voice rang with passion" as he thundered the words, "*The Constitution is gone!*"

Justice McReynolds showed unrestrained emotion because he believed that the Constitution of our nation was being repudiated, our honor abandoned, our national future imperiled. But the crisis confronting us tonight is not one of mere national life, it is one of eternal life. The honor of the Name of the Son of God and the only Saviour of men is being betrayed. We ought indeed to show unrestrained emotion as we consider here the betrayals of sacred and divine trust affecting the eternal future of countless souls.

The crisis is not new, nor is strong language concerning it new. A quarter of a century ago, in 1910, our Presbyterian General Assembly, setting forth five essential doctrines that were reaffirmed in 1916 and 1923, spoke the following words:

"Foolish birds and bats dart out of the night and dash themselves against the lenses of the lighthouse only to fall back senseless at its base. So heretics and skeptics

have hurled themselves against the Word of God and against the Westminster Standards, only to fall back baffled and broken."

Many have seen clearly for many years that a terrific struggle was on, and that inevitable consequences must be faced and dealt with. A stalwart Presbyterian pastor whose ministry strengthened Philadelphians for years, and who is now ministering in Pittsburgh, Dr. Clarence Edward Macartney, said at the General Assembly of 1923:

"This is a faint skirmish of a great conflict; the storm is coming, and we can't keep it back with a pusillanimous compromise. We take our stand upon the New Testament and the Westminster Confession of Faith."

May God keep us from pusillanimous compromise today, and from following the seemingly hypnotic example of those who, in places of leadership in our Modernistic Mission Board and our corrupted and deteriorated General Assembly of today, are acting like foolish birds and bats as they hurl themselves against the Word of God.

God has placed many human barriers in the way of this false leadership and false following. The *Christian Century* of Chicago, a notoriously radical journal, unconsciously paid a great compliment to the true ambassadors of Christ in the mission field when it declared editorially a few years ago:

"The fact must be faced that more than half the missionary force in China and on other fields is a handicap to the Christian



cause." That editorial means that more than half of the missionaries believe the Bible and offer the Gospel to lost sinners. It continues: Unless the "forward looking churches" are ready to cut loose "from the conservatism that now shackles the enterprise, then Christian missions must, until a new awakening comes, be resigned to impotence."

Thus comes welcome aid and comfort from the enemy! As we take up, this evening, betrayals of the faith in our Board and among our missionaries, let us keep prominently in our minds and hearts, with thanksgiving, that there are great numbers of sound, true, uncompromising Presbyterian missionaries of the Cross of Christ, as there are in all the other denominations. These are God's "handicap" to the work of the enemy for which the *Christian Century* stands and for which various denominational boards in lesser or greater degree stand.

The North China Theological Seminary, for example, at Teng Tsien, Shantung Province, is a shining example of true testimony, conducted by Presbyterian bodies and mightily blessed of God. It was organized sixteen years ago in protest against the Modernist teachings of the other union theological seminaries conducted by various associated Protestant missions in China. Dr. W. M. Hayes, the President, a veteran Presbyterian missionary of more than fifty years' experience, is the honored head of this institution.

Two others of the many true, uncompromising Presbyterian missionaries are

Dr. Charles Ernest Scott of China, father of the martyred Betty Scott Stam; and Dr. J. Gordon Holdcroft, of Korea.

### What Are the Harmful Policies?

What are the policies and the practices of our Board of Foreign Missions that are undermining the work of the sound, evangelical missionaries in the foreign field?

They are the policies and practices of *Modernism*. As there are varying degrees of Modernism, both moderate and extreme, so varying degrees of Modernism are found in our Board and among our missionaries. But the heart of Modernism is always the same: *denial of some part of the Word of God*.

Members of our Board, secretaries of our Board, and many of our missionaries in foreign fields, deny some part of the Word of God. In any such denials they are giving the lie to God—and that is not a trifling matter. "He that believeth not God hath made him a liar" (1 John 5:10).

Wherever Modernism is found, in a Board member, in a Board secretary, or in a missionary, there is a weakening or destroying of the faith. Our great weapon as "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world," is "the sword of the Spirit, which is the Word of God." Those who are Modernists in any degree are engaging with a dulled or broken sword against our great Enemy in the warfare to which the Captain of our Salvation has called us.

## A Modernist Board Naturally Appoints Modernist Missionaries

A Modernist Board of course sends to the field Modernist missionaries. Naturally, logically, inevitably they send representatives *holding their own views*. The unsaved in the foreign fields, and those who are already Christians there, are actually taught by some unbelieving missionaries to doubt or deny the Word of God, the Deity of Christ, the Blood Atonement, the Bodily Resurrection—and there is no salvation for lost sinners if these doctrines are not true.

But back of our Board of Foreign Missions is our General Assembly, which elects the members of our Board. And back of our General Assembly are the Presbyterian pastors and laymen of the entire denomination. It is a large and far-reaching question, issue, and crisis.

But is it fair to say that there really is Modernism in our Board? Judge for yourself, as a jury, after you have heard the evidence presented at this meeting.

One further word about Modernism. Again it is not my word, but that of a Presbyterian pastor who was recently, for several years, one of the secretaries of our Board, and who resigned from the Board to become pastor of the First Presbyterian Church of Berkeley, California, Dr. Francis Shunk Downs. He preached a sermon last April on "The Christ of the Gospels, or the Jesus of Modernism." He says:

Another characteristic of Modernism is that it is both deceiving and deceptive. It is not what it seems to be. It uses

evangelical language to push over its unevangelical beliefs. . . . Honesty demands that we strip the mask off its face and that we see it as it is. Real Modernism is error and unbelief masquerading. In it Satan comes to us an angel of light. . . . It is not like the violet that hides itself because of modesty, but rather like the serpent that slips noiselessly along through the covering grass, hidden and unsuspecting.

These are strong, unsparring words—but they are deserved. It is distressing to have to say it, but some of our Modernist Board secretaries and Modernist missionaries persistently try to conceal, even to deny, their Modernism, using evangelical language to push over their unevangelical beliefs.

When they say "Inspiration," they do not mean the unique and infallible inspiration of the whole Bible.

When they say "Atonement" they do not mean the substitutionary blood atonement of our Lord Jesus Christ.

When they say "Resurrection" they do not mean bodily resurrection.

The late Professor Robert Dick Wilson, formerly of Princeton Seminary, later of Westminster, was perhaps the greatest Old Testament scholar of our generation. He was true to the core, and he had some amazing and enlightening experiences when he went to China in 1923. He found many Modernists among the missionaries—and he did not intimate that his own denomination, the Northern Presbyterian, was immaculate in this respect! He said he found



that Modernist missionaries "attempt to camouflage their departure from orthodoxy by using the terms of the historic faith in another sense." He repeatedly asked a question of missionaries: "How is it that a man who is well known among you as a Liberal can still appear to the home church as a Conservative?" Usually the answer was a smile and a shrug of the shoulders. But one elderly missionary was quick with his answer: "The only explanation I can think of is that such a man is the biggest liar on earth!"

Said Dr. Wilson: "There are many missionaries whose views it seems almost impossible to find out. And every missionary should be intelligent enough to know what he believes, and honest enough to tell what he believes!"

Yes, they should; and so should every Board secretary. But they don't do it.

It is a well known fact that there are members and secretaries of our Board who could not possibly declare their unreserved belief in the Five Points that our General Assembly has on three different occasions declared to be essential doctrines of the Bible and of Presbyterian standards. Those Five Points are (I give them in abbreviated form):

The inspired inerrancy of all the Holy Scriptures.

The virgin birth of Christ.

The substitutionary atonement of Christ—that is, "Christ offered up himself a sacrifice to satisfy divine justice and to reconcile us to God."

The bodily resurrection of Christ: "on the third day he rose again from the dead with the same body with which he suffered."

"Our Lord Jesus showed his power and love by working mighty miracles."

### **The Board's Vice-President Heartily Favors the Apostate "Betrayal Commission"**

The Vice-President of our Board, James M. Speers (not Robert E. Speer, our Senior Secretary), has published his hearty approval of the monstrous and apostate Report of the Appraisal Commission, deservedly called the Betrayal Commission. Mr. Speers could hardly do otherwise, for he himself was Chairman of the Presbyterian Committee of the Layman's Foreign Missions Inquiry that sponsored this betrayal.

The Appraisal Commission declared, you may remember, that all religions are ways to God, and Christianity must recognize that it stands upon common ground "with the non-Christian faiths of Asia." The heathen are not lost, and no one needs to be "saved" in the Bible meaning of this word: there is no need of any such Saviour as Christ claimed to be, and Christian missionaries should be ashamed to conduct Christian schools or hospitals in heathen lands as a means of winning people to Christ. It is a mistake to be concerned about a future life, and the early missionaries were mistaken in supposing that souls would be lost unless the Gospel was carried to them. Buddha, Jesus, Mohammed



were all individual founders of missionary religions and had in common the experience of leaving "behind them an impulse which has moved on steadily."

Of these shocking falsehoods Mr. James M. Speers, Vice-President of our Board, says that they "and the Presbyterian point of view are not mutually exclusive. . . . While I was not troubled by its [the Report's] theology, I was tremendously impressed by its Christianity." And the Christian religion, says Mr. Speers, "is not afraid that it will lose anything of its best by sharing with other faiths in a common quest for God." "I am proud of being a part of as fine an enterprise as I consider this Laymen's Foreign Missions Inquiry to be."

Can we, as Presbyterian laymen who purpose to stand true to the Gospel and Commission of our Lord Jesus Christ, entrust to Mr. Speers any responsible direction of our Board of Foreign Missions?

[Since this address was delivered, I have seen a long Memorandum by Robert E. Speer, sent out March 5, 1935, discussing detailed criticisms of the Board and its missionaries, in which Dr. Speer staunchly defends Mr. Speers and says: "His Christian faith and loyalty are as solid as Gibraltar."—C. G. T.]

Let us not think that the work of the Laymen's Foreign Missions Inquiry, and the infamous Report, "Rethinking Missions," are now matters of the past. They are going on with their work more vigorously than ever—and Mr. Speers is still Vice-President of our Board. To carry this work forward a National Committee of the Modern Missions Movement has been

formed, and a recently published announcement sets forth its plans in detail. Leading Presbyterians are members of this National Committee, and of course Dr. Cadman, Dr. Fosdick, and Dr. Sockman are members, together with Alfred E. Marling, another member of our Board.

### **A Former Board Member's Frank Unbelief, and Dr. Speer's Defense**

Another Modernist who was a member of our Board for several years is Dr. William P. Merrill, pastor of the Brick Presbyterian Church of New York City. He is one of the fifteen members of the Appraisal Commission itself.

When the General Assembly declared the Five Points of doctrine to be essential, Dr. Merrill at once said publicly that the General Assembly had "attempted to put a yoke on our necks which I, for one, will never wear." With the usual evasiveness of the Modernist he said later, concerning his statement: "It indicates absolutely nothing about my own personal beliefs. It indicates only that I resent with all my soul, as I did and do, the attempt to take *specific minor doctrines* and make them a test for orthodoxy and good standing."

So Dr. Merrill, according to his own statement, calls such precious and vital doctrines as substitutionary atonement and bodily resurrection of minor importance.

In an article published in *The Expositor*, London, under the title, "An Evolutionist at Calvary," Dr. Merrill said concerning the atonement: "What really saves me, saves the individual, is not something which



Jesus did nineteen hundred years ago. How can a past fact have present vital power? . . . Certain old ways of thinking about the cross have become impossible. . . . Substitutionary . . . atonement is artificial and immoral."

A friend of mine wrote to Dr. Robert E. Speer inquiring about Dr. Merrill. Dr. Speer replied in a long letter, which I have here, and enclosed a copy of a letter written by Dr. Merrill in which he (Dr. Merrill) declared very positively his own orthodoxy, but added these statements:

I do not believe in the absolute and literal inerrancy of the Bible on all points. . . . I believe that He [Christ] was born of a Virgin. . . . I count the Virgin Birth a very unimportant doctrine, however. . . . I believe . . . in our Lord's real resurrection. . . . But if anyone says to me that he cannot believe that the body of our Lord rose from the dead, but that he does believe that Jesus Christ our Lord actually lived after his death, and showed himself to his followers, . . . I will count him a believer in the resurrection, and will judge that he has the essence of faith in the resurrection. So would Paul."

And Dr. Robert E. Speer was "very glad" to send this letter, written by Dr. Merrill, as a defense of Dr. Merrill.

### **Unity in Mission Work Put Above Fidelity to the Truth**

Our Board is untrue to its trust as the representative of the Presbyterian Church in its lamentable affiliations in union work

on the foreign field. It has such affiliations in notable instances in India, Japan, and China. A notable case is that of the University of Nanking. Robert E. Speer was one of the incorporators in 1911, and is President of the Board of Founders. Our Board officially co-operates with this Mission University. Dr. James H. Franklin (President of Crozer Theological Seminary) is Vice-President, and is author of a book entitled "The Never Failing Light," which is recommended by our Board for Mission study; in this book Dr. Franklin quotes favorably a statement about Christ: "What was the Cross to him? Naught but an incident in the life which he had already laid down for his kind."

[In the Memorandum mentioned above, Dr. Robert E. Speer comments on this statement: "Dr. Franklin may well have had in mind Heb. 12: 2; Matt. 10: 38; 16: 24; Col. 1: 24; John 10: 17, 18."]

I visited Nanking University in 1920, and was shown over the grounds and buildings by one of its missionary officers. The chapel was one of the handsomest mission chapels I saw in all the Far East; modeled somewhat after a Chinese temple, every window bore the design of the Buddhist cross. My friend pointed this out to me with pride, and explained that the Buddhist cross suggests to the Chinese the principle of the cross, or sacrifice. Do you think it would have suggested that to the apostle Paul? Our Lord's Supper is observed in this chapel, with the light streaming through the windows with the Buddhist cross, and can we not hear Paul saying: "Ye cannot drink the cup of the Lord, and

the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils"? (1 Cor. 10: 21.)

When I asked whether Nanking University had any doctrinal statement, I was told that it had not. The missionary added: "We are more concerned with a practical Christianity that communicates itself in life." That is the typical Modernist position: let us be practical, and be interested in getting the fruits, but pay no attention to the root. Belief, which our Lord and the New Testament put at the basis of life and salvation and everything practical, is not really practical after all!

I have just been examining the latest catalogue of Nanking University, dated December, 1931. It is a handsome volume, and the Description of Courses of study for the Chinese attending this Mission School fills seventy-nine pages. Of these seventy-nine, just three are sufficient to list all the courses in religion. The other seventy-six pages offer the Chinese students attending this great Mission School in the heart of heathendom such courses as the following:

Humanistic Geography.

Rural Finance.

Agronomy, including Biometry.

Colour Chemistry.

History of the Chinese Drama and its Technique.

Advanced Calculus.

Cytology—a course throwing light on "the Mechanism of Amitosis, Mitosis," etc.

Another course is on the "Modern Use of the Bible," and the textbook is Harry Emerson Fosdick's apostate work, "The Modern Use of the Bible." This is the Dr. Fosdick who preached a sermon in January, 1931, in his Riverside Church, New York City, on "The Peril of Worshipping Jesus," in which he said of our Lord: "He did not fear being opposed; he feared being worshiped." Dr. Fosdick shows where he stands on the deity of Christ when he says, in that sermon: "To say that God was in Christ seems to me no theological puzzle at all. I think God was in my mother, the source of the loveliness that blessed us there! And I rise up from that with a profound sense of the reality of what I am doing when I profess my faith that God was in Christ."

And a Mission School of which Robert E. Speer is President of the Board of Founders uses a textbook by Dr. Fosdick.

[Since delivering this address I have learned that Dr. Fosdick's book, "The Modern Use of the Bible," is not now being used at Nanking University. The fact remains that it appears in their latest catalogue as a study course, and that it had been adopted as a textbook by this Mission School.—C. G. T.]

Why will not Dr. Speer stand where the late beloved Dr. J. Walter Lowrie stood, Chairman of the China Presbyterian Council, one of the great missionaries of our generation in China, whom I knew and loved? At the National Christian Conference held in Shanghai in May, 1922, reported in full for THE SUNDAY SCHOOL TIMES by Dr. S. I. Woodbridge, father of Charles J. Woodbridge, General Secretary



of the new Independent Board for Presbyterian Foreign Missions, Dr. Woodbridge wrote:

"The speech that perhaps received the highest meed of approbation and applause during the whole conference was the one made by Dr. J. Walter Lowrie." Dr. Lowrie emphasized the importance of standing fast in the old faith, and "he told the conference that Dr. Harry Emerson Fosdick had in a recent speech thrown down the gauntlet to the conservatives, and that we must accept his challenge."

### Dr. Gray's Searching Question

Dr. James M. Gray asked a pertinent question in the *Moody Bible Institute Monthly* for January, 1934. Calling attention to the new Independent Board for Presbyterian Foreign Missions and speaking in the highest terms of its personnel, Dr. Gray concludes:

One is driven to ask in surprise, where is Dr. Robert E. Speer these days? Is he not still Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.? Is he aware of these things? Has his voice been silenced? Is his influence *nil*? Within the memory of some of us his name was once a synonym for the Christian warrior. Has he permanently sheathed his sword? Speak out, honored brother . . .

### Lazarus Not Really Dead?

Coming back to Nanking University, another textbook in its scanty and superficial and unbelieving religious curriculum is

George A. Barton's "Jesus of Nazareth," in which is found the following:

It is quite unnecessary to suppose that Lazarus was really dead; that was only the belief of Palestinian peasants.

[Concerning the stilling of the waves:] Jesus then arose and said, "Peace! Be still!" One cannot help wondering whether the words were not addressed to the complaining disciples, but the wind, as so often happens there, subsided as quickly as it had risen, and believing the words addressed to the wind and sea, the disciples thought that the blowing had ceased in obedience to their Master's command, and they accordingly believed him to be even more wonderful than before.

[Dr. Speer says: "We cannot speak definitely of Dr. Barton's book, but we can affirm unequivocally that 'the essential doctrinal teachings of the Christian faith' are maintained in the (Nanking) University."]

Yenching University, at Peiping (formerly Peking) is another Mission School with which our Board is affiliated. Its President is Dr. J. Leighton Stuart, whose name appears in the list of missionaries of our Board as an "affiliated" missionary. Here is a claim made by the President of its Board of Trustees: "Though founded as a Christian institution, and though loyally supported by several denominational missionary boards, the activities and teaching of Yenching are enthusiastically approved by the non-Christian leaders in China." Paul's teachings were *not* enthusiastically approved by the non-Christian leaders in Ephesus.

Just before the late Dr. Griffith Thomas and I visited the missionary conferences of China in 1920, Dr. Stuart had addressed a meeting of the Y. W. C. A. in Shanghai, in which, according to the published report of that meeting containing a stenographic report of his address, he made the following statements:

If revelation is permanent and universal, then we must admit that the Christian religion is not the only religion.

Jesus began a new type of humanity; the last stage of human evolution.

Why should we say that the inspiration of the Biblical writers is different in kind from the inspiration of people today? . . . that the Bible writers had some peculiar inspiration that made their writings infallible?

The canon we have may include books not essential, and there may be books outside that would be worth having. Some of the time we spend in reading books in the Old Testament we might spend in reading other books that might just as well be in the Bible.

[It is true that Dr. Stuart was later "cleared" by his Presbytery in America of any lack of orthodoxy, as many other Modernists have been, by various Presbyteries. It is true, also, that he has called attention to the fact that the report of his address was stenographic and uncorrected by himself. But it is also true that, so far as I know, he has never repudiated the quotations here made.—C. G. T.]

### Missionary Editors of an Article on Our Lord's "Imaginary Temptations"

Two Presbyterian missionaries, E. C. Lobenstine, the well known Liberal, and Miss Margaret Frame, are on the Editorial Board of *The Chinese Recorder*, published in Shanghai. Last August *The Chinese Recorder* published an article by L. C. Wu, on "The Psychological Reconstruction of China through Christianity." It contained the following:

[Under the subhead, "Jesus' Own Psychological Reconstruction," we read:] The temptations which Jesus encountered in the desert were imaginary rather than real.

Jesus was not in favor of the existence of the family system. He used a parable of a woman in labor, thus: "When a woman is in labor she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy that a human being has been born into the world." He did not say that a human being had been born "into the family" but that he had been born "into the world." In a society where the family system still prevails, who would use an expression like this? Apparently Jesus used this parable off-hand, which indicates that he did not favor the family system. Hence in the new society it may not be necessary to preserve this system.

And this is found in a missionary magazine, in a heathen land, on the editorial board of which are two Presbyterian mis-



sionaries! Our Lord's words are made of no consequence when he said: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19: 5, 6).

Our Board is affiliated with the National Christian Council of India, and I have here a booklet published for that India Council entitled, "The Jesus of History," by J. R. Macphail. In it we read:

We must read the lives of Jesus in the New Testament as we should read the lives of any other great teacher.

The evangelists were not miraculously safeguarded from error when they wrote, any more than we are as we read. The Gospels in many points, some of them important, contradict one another.

If anyone can offer us an explanation of these strange and confused stories in the New Testament, . . . we shall accept it gladly; but if not—it scarcely matters.

[Dr. Speer now says that the missionaries of the Board in India took exception to this booklet "and it was immediately withdrawn." But why should it ever have been published? Further, Dr. Speer quotes numerous sentences from the booklet to show that its author believes in "The Divinity of Jesus."]

Another booklet published for the India Council is "Interpreting the Cross," by C. S. Paul, which contains the following:

The cross is not, as it is sometimes supposed, a penalty paid by Jesus for all men to a righteous God . . . a God of love

needs neither a propitiation nor a substitution. . . . Neither does God's righteousness demand the punishment of the sinner. . . . It is inconceivable that a God of love whom Jesus reveals should insist on the penalty being paid, if not by all men, at least corporately for all men by Jesus Christ.

For the circulation among missionaries and believers and unsaved people in India of this unscriptural, antichristian literature, our Presbyterian Board of Foreign Missions has responsibility.

### **How Cases of Unsound Missionaries Are Dealt With**

Let it not be supposed, however, that our Board's betrayals of the faith are only in its wrong affiliations in union mission work. That there are many individual missionaries under our Board who share the Modernistic unbelief of members and secretaries of the Board is a well known fact. A case came to my personal knowledge some years ago, when a Presbyterian missionary in Korea was giving teachings so doctrinally unsound that the native Korean Christian Church asked him to clear away their doubts about his own beliefs. He refused. They then declined to permit him to teach in their Bible training class work, and his own Mission Station refrained from renewing his appointment on the faculty of their Bible Institute.

This missionary then asked his Board at home to be transferred to the Japan Mission in Korea, so that he might work

among the Japanese living in Korea, and the Board granted his request.

I had considerable information about his case by personal correspondence with missionaries in Korea, and when my old friend Robert E. Speer asked me to tell him of any unsound Presbyterian missionaries, I mentioned this man. What do you suppose Dr. Speer's reply and defense was? Just this:

Mr. ——— is a graduate of Auburn Seminary, a recognized Seminary of the Presbyterian Church, the appointment of whose professors, I believe, is ratified by the General Assembly. He was a member of the Korea Mission which, when he was at home on furlough . . . included his name in its estimates of field salary for the ensuing year . . . and sent no request either for his retention in the United States or for his doctrinal examination. Individual members of the Mission I know disagreed with him, but neither the Mission nor the Executive Committee, whose duty it would have been to report the matter, made any representation either to the Board or to the Presbytery of Newark, New Jersey, of which Mr. ——— is a member, and which is counted, I believe, one of our most conservative Presbyteries.

So everything was technically correct, and there was nothing to do about it! But Auburn Theological Seminary has for many years been notoriously radical; and any Modernist might happen to be in a Presbytery that was largely conservative.

### **Sound Missionaries "Beg Our Boards" Not to Send Any More Modernists**

Our true Presbyterian missionaries in the field know only too well that some of their fellow Presbyterian missionaries are untrue to the Scriptures, holding and teaching Modernistic views; yet we can well understand how difficult, delicate, and embarrassing a matter it is for any individual missionaries to protest or complain to the Board at home about fellow missionaries. However, there have been general protests made by the missionaries from time to time. A printed "Letter of the Tsingtao Group of Missionaries" addressed to the Missionary Constituencies in the Home Lands in 1927 contains the following:

"It is well known that a Communism which is atheistic in its tendency and teaching has created much confusion, doubt, and unrest even among some of our Christians, as well as in China generally. But back of all this and leading up to it, with sorrow of heart, we are driven to confess that the character of the teaching in many of our schools at home has helped to make ready this sad situation in China, by placing not a few missionaries on the field who have proven themselves unfitted to build upon the evangelic faith which the veteran missionaries of the cross have planted in China. This has especially been true of some occupying positions in mission high schools and colleges. These men by casting doubt upon the Word of God and some of its fundamental doctrines have created fertile soil for the progress of Bolshevism and unbelief even within the walls of these professedly Christian institutions.



"Inasmuch as this upheaval has resulted in the return of a large majority of China missionaries to the home lands, we, with all humility and love, beg our Boards and constituencies at home by all means to avoid sending back to China any who hold Modernistic views. Surely, in spreading the Gospel, we have enough to meet in the ancient heathenism of China without introducing this modern philosophy in the guise of Christianity which is calculated to deceive, if it were possible, the very elect. Therefore with hearts aching for the little flock of Chinese already saved and the millions yet in darkness, we implore our friends and all friends of missions in responsible places to see to it that no more Modernists are sent out to China, for they can only discredit the integrity of the Bible and undermine faith therein as the very truth of God."

It will not do for our Presbyterian Board to say that this letter applies not at all to them, but only to other denominational boards. The continued place of Modernism in our Board and among our secretaries and our missionaries is too sadly evident.

### **The Bible Union of China**

The formation of the Bible Union of China in the summer of 1920 was another welcome expression of conviction on the part of true missionaries that a testimony to the old faith was imperatively demanded by the departure from the faith on the part of many missionaries in that great land. It declared its belief in the fundamental doctrines, and included in its

program and purpose: "To present to our home boards and supporters the vital importance of accepting for missionary service only such candidates as accept the truth referred to above."

Some years after the Bible Union of China had been formed and was functioning effectively, *only twelve to fourteen per cent* of our Presbyterian missionaries in China had joined it. But one of these was Dr. J. Walter Lowrie, Chairman of the China Council of the Presbyterian Mission, North. Dr. Lowrie published a ringing statement of his personal position under the title, "Why I Joined the Bible Union of China." The last of the six reasons he gave was as follows:

And finally, I joined the Bible Union because isolated, individual opposition and protest against the methods of the Modernists is quite unavailing. Though unorganized themselves, they have the solidarity of the ancient gnostics and of free thinkers generally. Their disintegrating and depressing influence upon evangelical faith is like the effect of faint charcoal fumes upon a traveler lodging in a Chinese inn, gradually benumbing all his faculties. We who stand for the old faith as we do for sunlight and the seasons and the tides, *must join hands.*

### **Yet the Board Insists that It Is True to the Old Faith**

But our Board of Foreign Missions will have its answer for every criticism contained in this address, and for every charge that it and any of its missionaries are untrue to the old faith. Thus in his address

before our General Assembly of 1933 Dr. Speer said, referring to criticisms of the Board:

All I can say to the Assembly is that . . . the Board has sought to act in accordance with the dignity, sobriety, and honor of the Assembly and the Church.

Our Board not only does not intend to keep Modernism out: *it intends with persistence and tenacity to keep Modernism and Modernists in.* The case in Korea is one illustration of this; a more shocking case is the well known one of Mrs. Pearl Buck. Her blasphemous unbelief was heralded to the whole world in her own published articles. In *Harper's Magazine* for January, 1933, she spoke of orthodox Christianity as a "narrow and superstitious form of religion." She condemned missionaries who tell the heathen, "You must believe on the Lord Jesus and your sins will be washed away." In another magazine article she wrote, "The serenity of the Buddha is Christ's serenity." Concerning the Lord himself she says: "And what if he never lived? What of that? Whether Christ has a body or not, whether he had a time to be born in history and a time to die as other men have, is of no matter now: perhaps it never was of any matter."

Repeated demands were made upon our Board by true Presbyterians to dismiss Mrs. Buck from their missionary staff. Steadfastly the Board refrained from doing so. Finally Mrs. Buck herself resigned, and our Board, when accepting this arrogant

unbeliever's resignation, placed the following action on its Minutes:

A letter was presented from Mrs. J. Lossing Buck, of the Kiangnan Mission, requesting to be released from responsible relationship to the Board. The Board had hoped that this step might be avoided, but in view of all the considerations involved and with deep regret it voted to acquiesce in her request. The Board expressed to Mrs. Buck its sincere appreciation of the service which she has rendered during the past sixteen years and its earnest prayer that her unusual abilities may continue to be richly used in behalf of the people in China.

In the face of such facts as have been given in this address,—and there are many, many more,—our Board issues statements from time to time declaring its uncompromising faithfulness and loyalty to the Bible, the Gospel, the Westminster Confession of Faith, and the Presbyterian Standards. One such statement published by the Board says: "The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If anyone has evidence of the unfaithfulness of a missionary, and will report it to the Board, the Board will deal with it at once in a constitutional way."

*How can unfaithful Board members and unfaithful Board secretaries be expected to deal properly with unfaithful missionaries?*

One reason for the continued and increasing prevalence of crime and the law-



less activities of criminals in America is the fact that in many courts of so-called justice the charges against criminals are dismissed and the malefactors go free. The same is true in our denomination: Modernism is going unchecked in pulpits and presbyteries and seminaries, in our Foreign Mission and Home Mission Boards, and in our foreign mission fields, because it is well-nigh useless to bring charges in the ecclesiastical courts of our Church. Many of our denominational "judges" are themselves committed to lawlessness and unbelief.

### **Let Us Stand By True Missionary Testimonies, New and Old**

The attitude of our own Board is that of most denominational foreign mission boards today; and it is this that accounts for the forced but welcome formation of independent denominational boards, in addition to the many true interdenominational and faith missionary societies. Ten years ago, for example, conditions in the great Church Missionary Society of England had become so hopeless that true believers withdrew and formed the Bible Churchmen's Missionary Society. For a decade it has now ministered in foreign fields with great blessing. Its first annual report stated:

For years it had been known to many that, both at home and in the mission field, the trustworthiness of God's Word Written and the accuracy of God's Son Incarnate were being called in question. When such questions became prevalent, and published broadcast in the pagan

press, then witness to these assailed truths became a paramount duty.

When from the mission field, from most experienced and devoted missionaries of all denominations, came a cry of pain and anguish, a beseeching request to the Home Boards to take steps to prevent the further proclamation of modern view in the mission field, because "such teaching is fraught with the greatest danger to the Chinese Church, threatening in the future its very existence," then witness to despised truth became a stern necessity.

The Association of Baptists for Evangelism in the Orient, Incorporated, is an independent Baptist mission organized and sponsored by those who believe with all their hearts in the New Testament message and methods in the proclamation of the saving Gospel of our Lord Jesus Christ.

And the Independent Board for Presbyterian Foreign Missions has been organized in order that a true foreign missionary testimony may not vanish from the Presbyterian Church in the United States of America.

A missionary of the Africa Inland Mission, Paul Stough, spoke in the Monday prayer meeting in THE SUNDAY SCHOOL TIMES offices this week, and told of the son of a chief of an African tribe who had been led to Christ as his Saviour and Lord. Being the eldest son, he was what we might call the "crown prince," and his father looked forward to making him his own successor at the head of his people. So his father, the chief, urged him to come back

and assume the chieftainship which was his by right, and reminded him of the "benefits" of that office, including polygamous wives, riches, and the honor and respect of his people.

The young African prince stood steadfast for and with his Lord. About this time his wife gave birth to a baby girl. What do you suppose the young Christian father and mother named their little daughter? They gave her an African name which means, in English, "The Kingdom Remains." As Mr. Stough told us: "Here was a flesh and blood testimony that he, a prince in his own right, had definitely and finally turned his back on earthly riches and power in order that he might humbly follow the Prince of Peace in paths of lowly service."

Beloved friends, *the Kingdom remains!* Over and over again the entrenched forces of denominational and ecclesiastical organization have demonstrated that they can continue to hold and exercise their official power. It is costly to differ with them; it is costly to separate from them. But, thank God, there is a mighty army of faithful believers who, with this young African prince and with the apostle Paul, are ready and glad to say, "But what things were gain to me, those I counted loss for Christ." Earthly honors, prestige, recognition, leadership, fellowship, may have to be abandoned.

But — THE KINGDOM REMAINS.